1:Murphy and Quain E-4,5 (1938) 1955
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Agendas were ordinarily based on the immediate needs of the household or the desire for some variety in their diet. Food, however, was shared widely, and this probably robbed most work of any sense of urgency. Apparently, each man's plans for the day were determined in part by the season, in part by the household needs, and in part by what he felt like doing.

Some men stayed in the village all day, sleeping and working intermittently at small tasks. The women spent more time in the village than the men. Their work was done in the house or, if outside, in the shade of the house. Since male work was done largely in the morning, most of the men had ample time in the afternoon for trade, wrestling, and other diversions. The trade game was an especially popular indoor activity on rainy days.

Much less work was probably done during the rainy season, for planting would be finished, the *piquí* would be harvested, and the heavy rains would confine people to the village. However, there was much less seasonal variation for the women, as they had to continue to make *beijú*, weave, cook, and care for their households — the ordinary female chores, whatever the month.

Trumaí economic life was loosely organized. Few types of labor transcended the nuclear family, which was the basic unit of economic cooperation and interdependence. The inventory of material culture was sparse, and workmanship was not highly developed. What the Trumaí did not make, they could obtain by trade. From the standpoint of technology, the Trumaí were more backward than other tribes in the upper Xingú area, perhaps a reflection of their more recent settlement in the region.

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on a man's property, as did also, in the following order, his sister's son and his brother's son. Within the household, food was freely shared, and correspondingly, a co-resident could ask for a material object. These requests, however, were not always granted. A common excuse was to say that the object was promised to someone having a stronger claim. Despite these evasions, the patterns of gift-giving created a constant circulation of food and objects throughout the village.

Inheritance

Transmission of property was accomplished chiefly through trade and gift. There is no information on the disposal of the material possessions of the deceased. The only available data on inheritance concern the office of chief and the possession of certain songs sung at the *ole* (manioc) ceremony. The former was inherited patrilineally and will be discussed later. The ceremonial songs were inherited either through the mother's brother or the mother's father. Thus, old Matiwana would some day teach his *ole* songs to Amanatain, his daughter's eldest son. Nitvary, another of the three men who knew *ole* songs, learned them from Jawaku's father, who was his mother's brother. Since cross-cousin marriage was practiced, Jawaku might marry Nitvary's sister, and their child would inherit the songs from Nitvary. In this way the *ole* songs returned to the direct patrilineal line every other generation.

In response to careful questioning, Quain was assured that these songs could be obtained only from the mother's brother and mother's father, and not from the father or the father's brother. The combination of this matrilineal trait and patrilineal elements is characteristic of the bilaterality in upper Xingú culture.

The Trade Game

The trade game was a mechanism of inter- and intra-community distribution. Even more importantly it provided a framework for social participation, leisure time relaxation, and general enjoyment. As such it was one of the few integrating factors in Trumaí society.

Afternoons, especially rainy afternoons, were dull times in the Trumaí village. In Quain's words, "These people are bored but don't realize it! Wrestling provides some diversion, but nothing quickens spirits more than a brisk trade game (*kawirxo*). All that is needed is for one of the men to stride through the village with a bundle of goods to trade and suggest a *kawirxo*. Shouts go up on all sides, everybody crowds into one of the houses, and the game is on. Enthusiasm is even greater when there are visitors in the village."